MUTINY

A PAPER OF ANARCHISTIC IDEAS & ACTIONS

JUNE 2007
#15

March of the Pigs

Reports from Anti-G8 Germany

An Experience From the Mist

Walking in a Muffled Darkness

Mutiny began as a group exploring different ways to resist war at home & abroad. We started a monthly zine to explore different avenues of disobedience. We know there are lots of radical ideas around & we want people to write about their experiences & opinions. The Mutiny collective is meeting regularly again: we're looking at Australian imperialism & avenues of resistance in the Pacific & the region. Contact us if you're interested.

(The mutiny zine collective does not necessarily agree with all the opinions of contributors. Contributors do not necessarily agree with all the opinions of the mutiny collective. The mutiny collective doesn't agree with all the opinions of the mutiny collective.)

Editors: Graf Cat, Angry Nerd, Changie McChangemind, SourDough, Dumpstered Twin and Princess Mob. Woot!

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Back issues of *Mutiny* can be found at: http://www.mpi-web.net/mutiny

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BRIEF NEWS

Aotearoa: Corporate Spies in Activist Groups

The Christchurch Save Happy Valley (SHV) group (which opposes plans for a large government-run open-cut coal mine), the Wellington Animal Rights Network (WARN) & Peace Action Wellington (PAW) have exposed corporate spies operating within their groups.

In Christchurch, a man being paid $400 a month to report on their activities had been a member of SHV over 7 months. In Wellington, evidence suggests a woman had been reporting on animal rights activism since 2005 & anti-war activism since 2006. They had both become trusted & well-liked members of the groups.

The pair were employed by Thompson & Clark Private Investigations Limited, an Auckland firm that specialises in "covert physical & electronic surveillance" & "political activism". The money to spy on SHV came from Solid Energy, the state-owned coal-mining company, while it is likely that the other customers were the NZ Biotech Industry & the NZ Defence Industry Association.

They were discovered in April when a computer error caused emails which were automatically being diverted to Thompson & Clark to bounce. The story wasn't broken to most members of the groups until it was reported in the press late in May.

The Save Happy Valley Coalition has previously exposed Thompson & Clark on two occasions - in February 2006, people at the Happy Valley occupation came across two T&C spies on a ridgeline overlooking the campsite, while in September 2006 a camera with a powerful zoom lens was discovered at the start of the track into the Valley.

Northern Territory: Trial for Pine Gap Four

On December 9th 2005 Bryan Law of Cairns, Jim Dowling & Adele Goldie of Brisbane & Donna Mulhearn of Sydney entered the heart of Pine Gap to conduct a Citizen's Inspection, with the intention of highlighting the base's – & Australia's - role in the Iraq war. They caused Pine Gap to shut down for five hours. Six hundred employees were denied access into the base & the employee's cars queued up for several kilometres outside.

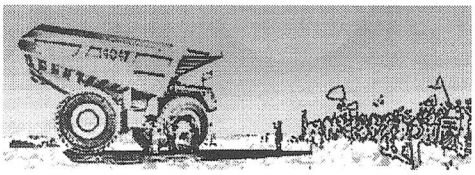
While previous actions against the base have only attracted trespass charges, Attorney-General Philip Ruddock has charged the group under the previously unused Defence (Special Undertakings) Act of 1952, which carries a sentence of up to seven years imprisonment.

The four, members of a pacifist group called Christians Against All Terrorism, are currently representing themselves in their trial in the NT supreme court. They are defending their actions under international law, arguing that Pine Gap is involved in international war crimes & crimes against humanity. Their defence has been hampered by legal moves by the prosecution, such as arguments that laws about Parliamentary Privilege disallow any discussion of parliament, including submissions to parliamentary committees on Pine Gap.

See: http://pinegap6.livejournal.com/

Toronto, Canada: Lake Cowal gold mining boss "so sorry"
Peter Munk, Chair of Barrick Gold Admits Liability for The Desecration Of Lake Cowal Sacred Site, Australia

At today's Barrick Gold AGM held at the Convention Centre in Toronto, Neville 'Chappy' Williams, traditional owner of Lake Cowal and Western Shoshone delegates from Nevada successfully questioned the Barrick Gold Board of Directors during the live webcast. Shareholders were amazed and concerned the interveners had traveled so far to raise their objections



Peter Munk tried to explain why Barrick Gold shares continued their 'disappointing' decline in value whilst the mining industry is "drowning in liquidity" as he put it.

Peter Munk blamed Barrick Gold's demise on NGOs who pressure governments to require too many permits before mining can commence. He cited 500 permits before the controversial Pascua Lama could begin construction in a glacier area on the border of Chile and Argentina.

The Western Shoshone delegate, granddaughter of the late Mary Dann articulated her intense opposition to Barrick's plan to mine her Peoples' sacred mountain.

Next Neville 'Chappy' Williams took the microphone and passionately put his case and personally served a Notice to Quit on Peter Munk and the Board of Dirctors. He stated: "On April 07, Barrick's mines manager, Bill Shallvey, refused to be served this document. As an elder of the Wiradjuri Nation I serve this document on Barrick Gold on behalf of the Mooka and Kalara united families within the Wiradjuri Nation."

The Notice to Cease Illegal Occupation of Lake Cowal includes: "Under Wiradjuri custom, tradition and Law/Lore you have received your three warnings. You must now respect the unceded sovereignty of the Wiradjuri Nation and cease all operations; restore the landscape; remove all equipment and replace all artifacts to their GPS'd positions. We reserve our right to take further action as necessary."

After the AGM Neville 'Chappy' Williams approached Peter Munk and stressed that Barrick Gold is desecrating the sacred site of Lake Cowal. Peter Munk tried to say he had so many employees he didn't really know what Barrick Gold was doing.

Film maker and Lake Cowal activist Eleanor Gilbert challenged this by saying: "But the buck stops with you Mr Munk. Ultimately you are the one responsible." Peter Munk agreed.

Neville Williams continued by detailing the desecration and stressed his right to religious freedom under section 116 of the Australian Constitution. As Peter Munk moved away he turned to Neville Williams and with a haunted look in his eyes said: "I'm so sorry."

Media from Quebec and Chile recorded Peter Munk's admission of liability. Later a shareholder approached Neville Williams saying: "I've got shares in Barrick. I'm thinking now whether I should sell my shares in Barrick Gold."

In a peaceful demonstration outside the AGM supporters were handing out the Alternative Annual Report for Barrick Gold [http://www.protestbarrick.net] when two were roughly arrested for trespassing whilst they stood on the sidewalk.

March of the Pigs

On the new laws ushered in for APEC

In the last few weeks there has been an explosion in corporate media reporting of the APEC (Asia Pacific Economic Co-operation) summit to be held in Sydney in September. While typically running the usual 'violent protesters' line, there has also been a significant amount of coverage of the massive increases in powers for the police and armed forces. Even the Sydney Morning Herald was inclined to run an article with the headline 'City to become a Police State for APEC Summit' (6/6/07). As this issue of Mutiny going to print exactly what laws have been passed through both federal and state parliaments is unclear, but there have been fairly good indications of what we can expect. This is merely a run down... in the next two months we will be able to print the specifics.

Exclusion Zones and Restricted Areas

The state will seek to restrict the movement of people throughout their city during the days of APEC. Train stations in the CBD will be closed and large areas of the city will be cordoned off from the public. A larger area beyond these complete exclusion zones will also be prohibited to demonstrations. With thousands of police on the street, the state attempts to create a state of fear and obedience. But we do not wish to ask the state to legitimise our dissent. While fear is a legitimate reaction to this we must not be incapacitated by it. We only need to look to the G8 protesters in Germany this month, who despite months of repression still organised effective and disobedient actions. However, maybe some thought should be given to not engaging with the state on the terms that they set out for us?

Presumption Against Bail and Bans on 'Troublemakers'

Some people will scream about the erosion of civil liberties, as police look likely (as I said the specifics haven't been confirmed yet) to have powers to stop and search anyone in designated areas – that is most of the CBD. Additionally, rumours of a list of 'troublemakers' who will either be visited beforehand and warned not to attend the protest or arrested on sight are doing the rounds. While this is merely speculation at the moment, we shouldn't expect less. Civil liberties are only available to the privileged and they have always excluded large sections of the population. Also, the 'right' to protest exists only while those protests aren't actually going to be a threat to the ruling class. A presumption against bail for certain offences will also be implemented as police seek to simply lock up anyone deemed to not be a compliant protester for the duration of APEC. Individuals who feel they will be targeted must take care and think about what they are capable of doing but neither fear nor indignant recklessness is the best way to proceed.

SAS and Armed Forces on the Streets

Changes to the Commonwealth Defence Act made last year (with the support of Labour) mean it is now possible for the Prime Minister to call the SAS onto the streets internally. Excuse me, but is it not one of the hallmarks of fascism when a 'leader' can act alone in calling the armed forces on the streets? The SAS have shoot to kill orders and they and the police will also be provided with extra indemnity from prosecution for their actions. We do not live in a state of peace. We are controlled and conditioned to accept the violence of the state through the rhetoric of 'terrorism' and if we do not accept we are subject to this violence.

-by SourDough

Walking in a muffled darkness

Sexual assault and violence against womyn by Sista Autonomista

So there's this place, see, this place called Fear. I visit it sometimes, often, too often. The travel drains me but the sensation draws me in, irresistible and irreversible. Normally I go by myself – a shuddering mass of clogged pores and cracked heels and wet wet tears. Kinda floating, kinda stumbling. Kinda not really moving at all.

For some reason Fear is easier to reach at night, walking in the muffled darkness, arms across my chest, hands clenched and eyes darting and then still, darting and then still. When I'm in Fear, men become my world. They are all I see hear touch smell taste. Their coughs and exhalations, the smell of smoke and the taste of cum. They created Fear, and Fear makes them strong. Even when I'm with a friend, I can see that Fear consumes her too, and when we walk we walk together but apart, sisters in captivity and strangers in solitude. We share headspace, but it's a fucked headspace indeed. One that breeds palpitations and wrenched guts and utter powerlessness - and who wants to share something like that?

It's funny, because every time I've been assaulted it's been at not-night(!), and once it was bright and sunny in the a.m. and just 300m away from a packed Auburn station and another time it was a crazy-rainy afternoon and after I was pushed out of the car I spat and I spat and I spat onto the ground until my mouth felt like a desert island in the middle of a wrathful ocean. And then there were the times that I couldn't really tell if it was dark or sunny or hot or windy outside after a while, because at those times all I knew was shove fall flying fists + belt buckle and afterwards a headache that could not be quelled and muscles sore from contracting themselves to make myself un-seeable.

And afterwards there's this quest, see, this quest for real justice and real protection, and the quest lasts about 3 minutes and never really leaves the confines of my mind because every option is not an option at all. Some tell me that I should go to the po-leece, and I tell them that I don't trust the legal system because it's an inherently oppressive structure that subjugates womyn and Indigenous people and ethnic minorities and NESBians and queer people and less able people and people from low socioeconomic backgrounds and who knows how many other groups that fall outside the dominant paradigms of contemporary Australia. And I tell them that I despise cops, and I fear them (especially the men) even more than I fear the broader male population, and I tell them about the time that I was in a holding cell with two womyn and two men and they started letting us out one by one and I prayed so so SO hard that I wouldn't be left alone with the four male officers and my skin sweated and my eyes blinked furious fast and I felt like I would vomit all my fear out.

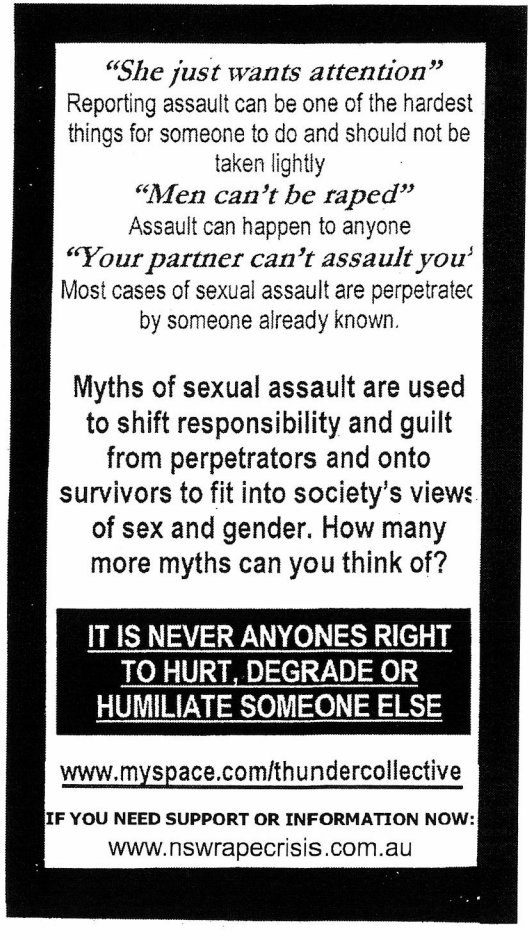
And they look at me like I'm strange, and why-would-you-be-scared-of-the-police-when-they're-here-to-protect-us-and-look-after-the-public's-interests. That unfettered trust in the State, always that trust.

They say, if you report it then the police can find him and catch him and put him away for good so that he can't assault/rape/attack/beat another womyn again. They say if I report it then it's another documented case of violence against womyn and it can only help in getting more funding and more attention and better policies. They say if I report it and they catch him I'll feel better afterwards, because I'll have gotten justice. And I hear what they're saying and sometimes it makes sense but when I think about it my heart feels empty and small and my head feels angry at the fucked-upness of everything and the futility of trying to fix it.

And then there are the ones that look disapproving and skeptical when I say I'm thinking of going to the police, and have this kinda sussing-out-to-see-how-traitorous-my-traitorousness-really-is look and sometimes they have a pitying jeez-and-i-thought-you-were-radical look and those looks really kill me, they make my spine wither and crumble to dust and I grow very, very small. Then I get angry and think, what the fuck can they offer though? They being the activist communities, the anarchist groups, the feminist circles, the ones who write and talk and weep about sexual assault and violence against womyn, what can they fucking give me?

After a while my tears and my rage depart, and all that's left is this big gash in between my lungs. Because it's not they, it's we and us and I'm just as culpable as everyone else, perhaps even more so because I think about it so much and still can offer no solutions. I want my attackers to feel pain, real raw searing physical pain but I don't know what to do, and so I ask my partner if he'll help me get revenge and then I feel like shit because I'm getting a man to fight my battles for me, and I'm pandering to patriarchal gender roles and traditional conceptions of violence and masculinity. So then I say it's okay, I'll do it myself, and I never do.

So here I am, again, and nothing's changed. I hope that someone else has castrated/killed those men for me, because I don't think I'll ever have the guts to do it myself, and I don't know if any other attempt at justice will make me feel satisfied, or even relieved. Because that's all I really want, some sort of relief and the leaving behind of shit that I've been carrying with me for so long, too long. I'm sorry that this writing can offer nothing more than some vague abstract ideas and pain, but that's all I have in me these days – I hope that someone, anyone, can take something from it, because then maybe, possible, hopefully, everything will be ok. ■


"She just wants attention"
Reporting assault can be one of the hardest things for someone to do and should not be taken lightly
"Men can't be raped"
Assault can happen to anyone
"Your partner can't assault you"
Most cases of sexual assault are perpetrated by someone already known.
Myths of sexual assault are used to shift responsibility and guilt from perpetrators and onto survivors to fit into society's views of sex and gender. How many more myths can you think of?
IT IS NEVER ANYONES RIGHT TO HURT, DEGRADE OR HUMILIATE SOMEONE ELSE
www.myspace.com/thundercollective
IF YOU NEED SUPPORT OR INFORMATION NOW:
www.nswrapecrisis.com.au

REPORTS FROM ANTI-G8 GERMANY

In the run-up to the G8 Summit, tens of thousands of anti-G8 protesters, with several thousands on the Black Bloc alone, took part in the international demonstration in Rostock on 2 June, 2007. With colourful banners and puppets, protesters of different backgrounds tried to draw attention to the bigger problem of capitalism and the 'empire'. Police was very aggressive and provocative, using batons, water cannons and tear gas, not only against the 'bad protestors' but 'normal' ones as well. Violent confrontations were taking place while, on stage, the concert and speeches were trying to continue. Over 100 people were arrested and many injured on both sides.

On Monday, June 4th, anti-G8 actions and protest focussed on the demands for freedom of movement and equal rights for all. Several decentralised actions took place: a demonstration with several thousand participants at the Immigration Centre in Rostock and another at the Sonnenblumen House in Lichtenhagen, where the Nazis attacked refugees in 1992. These were followed by a big march and rally in Rostock, which police restrictions and delays, but finally made it to the final rally at the city harbour.

From Cynical Smurf, our comrade in Skip Bloc

In other news, whilst in Rostock, Skip Bloc ran into Bono. That's right, Bono. We ran after him chanting "starving children help sell records" (it was a very spontaneous "what can we possibly chant in this situation" moment). And then he turned to confront us, asking "Do you think I'm stuck?" Confused, we said "What?" in unison. Again, relying on his street lingo to win him cred with the activist kids, he said "Do you think I'm stuck?" obviously unaware that his culturally specific question was lost on us. We explained to him that we didn't understand what he meant by saying "We don't understand what you mean". "Do you think I'm stuck for money?" is what he actually meant, rather than being stuck to the footpath, or cornered by us, as some of us were conjecturing. "No" we answered, again in unison. What followed was a couple of minutes of intense argument and abuse. All of which we were conveniently filming (link next month).

On June 6:

10,000 people advancing in a "chaotically organized" way towards the fortress entrance gates. The tactic:

Five fingers – the purpose is that big blocks of people act in an organized but at the same time chaotic way, in order to pass through the police barriers. The block divides in five fingers (although the number can change) and each time it faces the police, it disperses totally in order to cross through the police lines, rejoining and reorganizing later.

The result? So far, the effective blockade of the G8 summit!

Besides these blockades there are others with dozens of individuals blocking small accesses to the police, delaying reinforcement and, generally, annoying "our friends".

All these actions are pretty decentralized and work in an independent way.

Also on June 6:

After undergoing pass controls [check points] on the roadways and bag searches at train stations and on the streets, protesters gathered at a large park in Admannshagan starting about 9 am. The early arrivals were later joined by marches coming from elsewhere, making up a diverse demonstration of about 2000 people, ranging from clowns to black blockers to organized Socialist and Communist groups.

At about noon, the protesters organized themselves under different coloured flags and took off across the expanse of fields separating the park from the restricted zone and the fence around the Grand Hotel Kempinski in Heiligendamm, where the meeting of the heads of the world's eight largest economies was scheduled to begin.

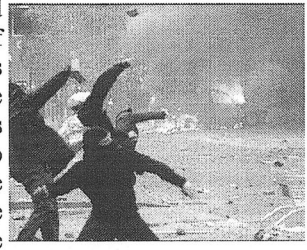
The activists scattered across the fields, covering a wide area. As some attempted to cross a country road, police unleashed water cannons and a cloud of tear gas; medics were on hand to treat the

injured. One group of a couple hundred people was surrounded by police for nearly half an hour, before seven helicopters descended into the field and the cops loaded up and departed.

The protesters continued on toward Börgerende-Rethwisch, where the different groups met up again and blockaded a roadway, covering a distance of nearly 1 kilometer (about half a mile). Many brought sleeping pads intending to stay the night, and about 600 were still in place at 11 pm.

At the West Gate of the G8 summit a car carrying Russian delegates attempted to pass protesters. It was blockaded and damage was inflicted to the car.

First the car was blocked then people attempted to disable it. The wheels were deflated and the exhaust was broken. Activists then opened the boot and removed the belongings of the delegates, just as the G8 removes the freedom and lives of those it claims to represent. Once the boot was open the car drove into people resulting in the windows of the car being smashed



Callout for a Superhero Block

The Dispensables and precarious Superheroes called The Unbeatables are calling for a block at the mass demonstration and at the mass blockades against the G8 summit. Both entities are part of the ongoing struggles to understand and resist contemporary conditions of precarity of live and work.

The "Dispensables" and precarious Superheroes called "The Unbeatables" are calling for a block at the mass demonstration and at the mass blockades against the G8 summit.

Together with tens of thousands of others, The Dispensables and the Superheroes will take part in the mass demonstration and the mass blockades during the G8 summit in northern Germany, Heiligendamm.

The Dispensables wear white masks and red hoodies, occupying social welfare offices in countries where they are disappearing and invaded and ate from the plates of the rich and the political establishment in a Berlin restaurant.

The Superheroes have appeared over the past years in various settings: from mega barrios in the slums in Mexico to Superflex and Spidermum in the Euromayday parade in Milan. Also in Hamburg, activists, dressed as comic heroes, robbed groceries from a luxury delicatessen shop, distributed the booty amongst the precarious and called on people to join them in the Euromayday parade in Hamburg.

A common element of these diverse activities is that they highlight the invisibility of most precarious working and living conditions. They feel affinity with the sans papiers, piqueteros, landless peasants, and the invisibles.

At the same time, trade unions are no longer capable of representing the precarious work force. The one-time image of the workers movement (e.g. muscular man with hammer in his hand) does not represent a positive reference point for precarious workers. The figure of the Superhero makes the potential power of the precarious people visible: everyone can be a Superhero. It is not us who are dispensable, but capitalism!

Dispensable and illegitimate is also the politics of the G8, who share considerable responsibility for precarisation. It is our aim to link activism on precarity with the resistance to the G8 summit. We want to emphasise that the blockades are more than a one-off event: from the flying pickets of the Gate Gourmet labour struggles in Heathrow and Düsseldorf to the piquetero blockades of the unemployed workers in Argentina and the blockades of the train tracks during the CPE protests in France: blockades have become essential elements in the struggles of the precarious. This is why we view the Block8 campaign as a general practise for every-day civil disobedience.

In this spirit: pack your super hero costumes, put on your white masks and travel to Heiligendamm! Dispensables and Superheroes, participate in the common block in the mass demonstration on 2 June in Rostock and at the mass blockades during the G8 summit in Heiligendamm!

sources: ***http://de.indymedia.org/en/***

AN EXPERIENCE FROM THE MIST

Huevo Podrido

Opening the door and stepping outside into the haze covering Oventik, Chiapas Mexico was where it began. It was the end of my trip to Mexico yet it was the beginning of something else. The thud of the *colectivo* (similar to a bus) door signalled the changing in time and place that was to last a week.

Once inside the gates, past the masked compañeros at the entrance the reality began to slowly sink in. Thankfully I had taken Spanish lessons whilst in Guatemala, and was at a level where I could comprehend more rather than less. This was not a Spanish school. It is a school to learn about Zapatista history, ideas, practices and the present reality of where they are. Accompanied by an Italian guy for the Italian Zapatista solidarity group Ya Basta!, we were able go through the early formalities of explaining who we were and why we were there to the junta (Oventik council) with ease. Together, rugged up in about 6 layers of clothing, we went and met others learning at Oventik also.

The structure was always fluid and changes to our activities for the week happened without any problems. Normally a class consisted of sitting in the sun, or going for a walk to a nearby creek, and reading one of Marcos' illustrated books, or simply discussing political ideas and relating them to our own struggles. In this sense it was a place for openness in politics, yet firmly grounded in leftist, anti-state ideas. Listening and conversing with Zapatista teachers was how knowledge was shared, rather than artificially forced upon us. There were no boring speeches, or political education classes where we were talked at – just us talking to one another. By collectively learning in such a way this essentially destroyed the old-school leftist idea of "The Struggle", and replaced it with a recognition that struggles manifest in different places, in different scenarios, and having an over-aching model is ridiculous. Whilst already going there identifying as an anarchist, this to a great degree was something I thought, yet through the process of hearing experiences from Zapatistas and others in Europe it was easier to conceptualise.

The classes seemed to advance intellectually and philosophically rather quickly, perhaps too fast for my Spanish. From the 2nd day, we began talking about Orientalism, Edward Said and Franz Fanon and the relationship this has to the representation of the indigenous body in society. By the final day discussion had moved onto Marx, Foucault and inter-subjectivity, something which was difficult to grapple in Spanish. It was evident however that these ideas are not just for academic wankery, but are discussed to inform, appropriate into action, and into the relationships with others in the community and outside. To exist in the autonomous community there is going to be to some extent interplay with the outside and part of that interplay is us.

As the community also contains schools for Zapatista kids, it was enjoyable and constructive to also talk and play the odd game of basketball. While one week was incredible, to live and exist there, it was something that went beyond comprehension. Stepping back into the *colectivo* after a week was leaving physically, yet the experiences I had will stay with me, and the usefulness of this experience to struggles back in Australia cannot be underestimated.

To find out more information about MASN (Mexico Australia Solidarity Network) and Zappyland contact masn@masn.org.au or see www.masn.org.au

Initial callout for a pre-APEC anarchist/autonomist convergence

If we look, we can see the power of collective struggle across the globe. Yet we also witness war & oppression, & the power of the ruling class can seem greater than ever. Many people feel the need to confront this situation. Therefore, while the functionaries of capital & the state meet in Sydney this year for the APEC conference, to discuss how to further their neoliberal assault on the earth & our lives, we will meet too, to discuss & organise our continuing struggle against them.

We want to bring together our experiences of resistance & struggle, individual & collective, from daily life, political campaigns & anywhere else.

The struggle for liberation involves an array of strategies of resistance & subversion: from conversations to liberating space, from cooking together to jamming the circuitry of capital at work, from actions in the street to calling each other on our shit.

It sometimes seems that our various struggles are just small cracks in the global capitalist system, but we can think about how these cracks meet up to form a network of global resistance, a network that has power. This is why it's important to meet & to talk about our daily struggles against global capital, to have an opportunity to listen to each other & teach each other.

We want to take time to think about the weaknesses as well as the strengths of what we do. We want to celebrate the ways we are powerful & the times we are able to combat the repressive power of capital.

We want to see an open & inclusive space with room for commonality & difference, in which solidarity – & a culture of care & love – can grow.

In the lead up to September in Sydney will see a climate of heightened police repression, the continuation of the fear politics that are so central to the current global state of war. The intensification of state repression has real effects on our daily lives, on how we feel & how we think about resistance. We have to find ways to support each other, so we can recognise our fears but continue to struggle.

While the convergence might also be a space to plan actions that coincide with the APEC meeting, that's not all it can be. We do not wish to act solely in response to the meetings of the bosses, but to build our own bases of power. The convergence is a space of both exodus & resistance. Exodus because we are not only refusing the imposition of capitalist social relations, but also creating alternatives through the ways we refuse; & resistance because we are not simply retreating from a grim reality but confronting the machinery behind it.

We are inviting people to put on workshops, provide new ideas & help organise in the lead up & during the convergence. We know that everyone is struggling in their own way: what we want is to share these experiences.

open meeting :: June 18 :: 6.30pm

Black Rose :: 22 Enmore Rd :: (near Newtown Station)

To get on the organising list send an email to summitbusters@lists.riseup.net with a wee explanation about who you are [no cops allowed!!!]

Dear Mutiny comrades, congratulations on your birthday. Mutiny is indeed a fine read; a lovely non-dogmatic revolutionary rag that is a page turner and thought provoker. Here I want to take up, and oppose, some of the arguments made by Luke Woodrue in the April issue. My reading of Luke's argument is as follows – an abandonment of 'revolution' as conception to think and undertake struggle with, and the adoption of an essentially military view aimed at the self-development of fighters. In part I think this is linked to the deep errors of anti-civilisation/primitivist thought – the way that it constructs a metanarrative of the last seven thousand years of history works to efface many of the experiences and possibilities of rebellion – but that needs to be taken up more thoroughly another time.

One of the political difficulties that we live with is the defeat, collapse and recuperation of much of the last two hundred years of struggle and capital's intensified subsumption of social relationships (this is experienced, I feel, as a very real trauma). This means that the very language of struggle is confused and difficult. I agree with Luke that the term 'revolution' has become stretched – its most common use today is probably to describe a new line of consumer products. However it is not just the term Luke wants to leave behind but the very idea that what is necessary is the vast majority of humanity take control of their lives through open and collective action – a complicated process of abolishing the state, unpicking the relations of capital, and the generation of numerous forms of existence and autonomy. Many of the paradigms of revolution we have inherited are not very useful, but I fail to see how anything can be substantially changed if we are not committed to the immanent possibility of revolution. If the Mega-machine/industrial society (to use Luke's terms) is so powerful how can we hope to bury it without such a vision?

Luke's response is that we need to train to become fighters to engage in acts that are currently "beyond our wildest dreams" – which sounds somewhere between I don't know and an admission of defeat. I think "I don't know" is a fine answer, but it doesn't fit with the rest of Luke's sentiments. Rather the content of his argument as I understand it seems to be that what we need to do is engage in a military conflict with the state. If that's the case we are totally fucked. There is no way that in a pure clash of arms the state can be defeated (is Luke suggesting some kind of primitivist fighter-pilot training?) If we were to take his proposal seriously we would attempt to produce a military machine – officers, discipline, supply of arms – in other words the reproduction of hierarchy and repressive social organisation.

The command to become military specialists is one to 'get serious', to stop playing games and face the reality of capitalist power – which is exactly the same argument that reformists make. And like reformists it is a command than can only understand power, as it currently appears, and thus does itself not

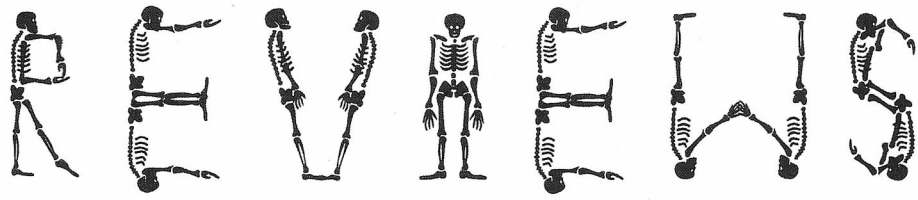
take 'seriously' what a thorough remaking of social relationships entails. And like reformism it actually spirals into game playing – the reformists a game of numbers and calculating, the militarists one of toy-soldiers. The first game leads to the tables of bureaucracy, the second to the gallows.

This is not to say that the struggle against capital does not often necessitate force, and force in a variety of magnitudes. But force is not the source of our power to either rupture with capital or build new forms of social existence – rather the source of our power is our combined human creativity. Our efforts create both capital and capitalism; and if we can work out ways of collectively challenging its apparatuses of control and forming autonomous spaces to manifest our efforts in other ways, then we may have change. This process may involve force, and even specialist fighters – militias, cells, blocks etc – but it is my belief that force should always be subordinate to the social/ political process of subversion and creation. Importantly, the revolutionary use of force is asymmetrical to state violence. It is premised on the idea that the agents of revolution are not specialists – but ordinary people, and as some comrades say, ordinary people are rebels. Revolutionary politics is not then the job of revolutionaries – it is for everyone. If revolutionaries do anything it is attempting to create processes and spaces of building collectivity, autonomy and democracy. There are many ways to do this, and in these processes of building collectivity, baking biscuits - an example of autonomous care of each other which Luke disparages- may just be as important as bullets.

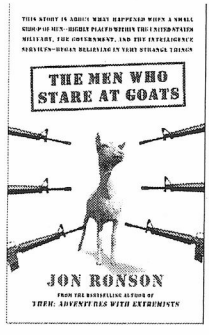
This all raises more questions and across the globe in countless struggles this is being argued out. In actual struggles these questions are just that, questions, and there exist no easy-to-grasp answers. Against Luke's certainty I would like to finish with a quote from the Sixth Declaration of the Selva Lacandona written by the EZLN, which expresses the difficult relationship between trying to organise force and the creative, democratic, transformation of social relationships:

And here the problem is that the political-military component of the EZLN is not democratic, because it is an army. And we saw that the military being above, and the democratic below, was not good, because what is democratic should not be decided militarily, it should be the reverse: the democratic-political governing above, and the military obeying below. Or, perhaps, it would be better with nothing below, just completely level, without any military, and that is why the Zapatistas are soldiers so that there will not be any soldiers.

-a grumpy cat



The Men who Stare at Goats
by Jon Ronson (book)



Jon Ronson's gonzo journalism illustrates a compelling true(ish) account about how New Age mysticism filtered into the modus operandi of the US military. In a secret part of Fort Bragg, a covert unit, with 100 de-bleated goats, had been training their minds to walk through walls, be invisible, and levitate. Other weirdness' is that Barney the Purple Dinosaur and Sesame Street music are blasted at Iraqi and Guantanamo detainees as a form of torture – but that's the least of the strangeness.

Ultimately, the book is about Ronson's journey researching the First Earth Battalion, an abstract strategy manual written by a US military officer who became concerned that his soldier's minds weren't up to the task of killing people in their own country. The manual recommends that soldiers walk in to battle holding lambs and olive branches, and playing soothing music (yes, there are pictures), as well as becoming "warrior monks" gaining the powers mentioned above. The title of the book refers to rumors (apparently true) that sections of the military are training to "drop a goat" just by staring at it. The impressive thing about the book is really the sub story, as Ronson overtly interviews Remote Viewers, Martial Arts instructors, Abu Ghraib torturers and the inventor of the chakra punishing "Predator", the reader is forced to build the links back to the peaceful monks of the First Earth Battalion, and catch a glimpse of the US war machine's psyche on the way.

Although an entertaining and scary read, there are better arguments against the War on Terror and militarism. Even though it is written quite candidly, it still has an undercurrent of conspiracy theory about it, sometimes using rumors to sensationalize and flesh a piece out. The real "conspiracy", as Mutiny readers are probably aware, is the same closed door meeting bullshit that we struggle against daily.

- Baron McChangemind and Duke D. Twin

Quarterly Essay Issue 26
His Master's Voice/ The Corruption of Public Debate under Howard
by David Marr (book)

At the same time as producing an extremely hostile denunciation of the Howard government – or more accurately "the corruption of public debate under Howard" – David Marr still manages to tread a wary line. That shouldn't be surprising. Admonishing the Howard government is pretty standard (though not unnecessary) stuff for a small-'l' liberal journalist. The thing about this is – and it seemed particularly clear when attending the launch of the essay as part of the Sydney Writers' Festival – is that Marr understands his audience will be a similarly middle-class and small-'l' liberal and he actually is interested in challenging them but unsure how to.

The essay is structured around a series of events through February and March of this year which Marr sees as exemplifying how complete the Howard government's shutting down of dissent and public debate has been. The events Marr has used cover a broad range of issues, from industrial relations to policing to euthanasia. These do not necessarily sit well together, but once again the point is in how completely across all spectrums and how effectively rabid Howard

and the right have been at crushing and silencing opposition. And Marr is good at being the journalist-as-storyteller.

The frustrating thing is that from here he is unable or unwilling to tie any of this together apart from arguing 'we' shouldn't be surprised at how bad things have got because it is 'our' willingness to let things slide that has brought about this state of affairs. Assuming the 'we' he is referring to is the quite wealthy middle-class standing around me at the launch, he shouldn't be surprised. Marr seems to know the problems he is talking about are quite systemic. In the most compelling moment from his speech at the launch he states simply that these things will not change no matter who wins the next election and throughout the essay he is willing to hold Labour accountable for their often significant role in many of the events he refers too. This part of his speech brought a moment of real challenge for the audience, many of whom clearly see Kevin Rudd as a saviour.

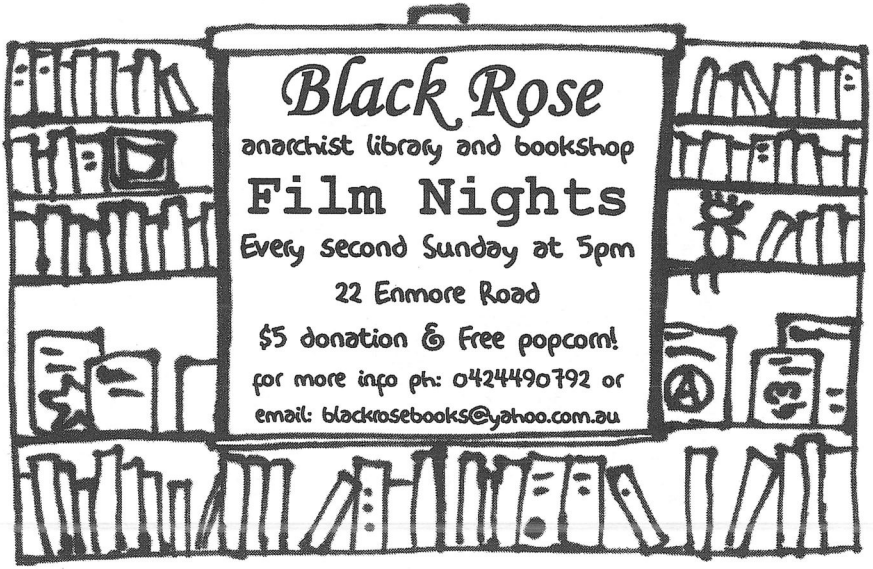
So what does Marr suggest from here? Well nothing really. In the essay and in speech he attempts (and it's far too vague) to explain that Australia is in fact quite a bow-to-authority country that still sees itself as British. So there's the problem. Marr's 'we' are white and rich and they think things like 'public debate' used to be better only because their privilege(s) gave them unfettered access to it. Now their sense of moral indignation has been peaked because (and this is really what Marr means) Howard has effectively even closed them out. So with an agreement that 'they' have to do something, a stamp of the foot and a tinkling of wine glasses they proceeded to exit the launch to… the next Writer's Festival event in gentrified Walsh Bay? Or should we expect soon a riot in the eastern suburbs?

- Sourdough

Soooo...
What's the next event at
JURA BOOKS?

Well...
It's ***'Liberated Words'*** a spoken word night.
Poetry, Hip-Hop & Open-Mic.

6pm, Friday 13th July.



p5 - The 'March of the Pigs' towards the APEC summit is well and truly under way.

p6 - Sista Autonomista expresses anger and fear at the lack of justice for sexual assault in a patriarchal world.

p8 - A compilation of reports from the protests against the G8 in Germany.

p10 - Huevo Podrido has tales to tell after learning in Spanish at a Zapatista school.

p11 - Callout for a pre-APEC convergence.

p12 - We got another letter! More on the debate of revolutionary fighters.

p14 - Reviews of the Quarterly Essay and Men Who Stare at Goats.